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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. VI.

MAY, 1841.

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## CORRESPONDENCE.

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DOMESTIC.

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MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

*Augusta, April 1, 1841.*

The missionary of the Committee, at Augusta, reports that the condition of the parish of St. Marks, does not vary materially from what it was at the end of the previous quarter. Public services are well attended, and the Church is evidently taking strong and stronger hold upon the affections of those who attend her ministration. The congregation, already considerable, will, we are satisfied, be greatly increased if we can be accommodated with a suitable house of worship. Hitherto we have worshipped in the court-house; but it will not be practicable to occupy that building much longer, nor is it now convenient. Efforts are therefore being made to erect a church edifice. About \$2000 have been subscribed, and the balance necessary, it is hoped, will be made up by those here and elsewhere, whose sympathies are with us. Your missionary, besides the regular service on all Sundays, has generally conducted a *third* service on those days. He has also officiated and addressed the people on the holy days intervening; also, every Wednesday and Friday morning during the season of Lent. He has baptized one infant. Besides the performance of these and other parochial duties, he has performed divine service several times on Sunday evenings at the insane hospital, a state institution located in this town. He has also officiated in his turn as chaplain of both branches of the state legislature, during the last quarter. He has also performed such services as were desired of him out of the town. Discourses on the Church, the evils of schism, the creed, the liturgy, &c., have been delivered, and he has good reason to believe, not without happy effects. A series of dis-

courses also on the folly of atheism, the inspiration of the scriptures, &c., has been commenced. The number of families in the congregation may be reckoned at 35; the communicants 21—3 added, 1 removed; Sunday school teachers, 12; scholars, 60; contribution to Domestic Missions, \$16. Our venerable Bishop is expected to visit us in May, when it is hoped there will be a goodly number presented for confirmation. On the whole, the missionary feels that he has much cause to bless God and take courage. He is often ready to faint, but will endeavor, girding himself anew for the work to which he is called, to exercise a livelier faith and trust in God.

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MICHIGAN.

FROM THE REV. LUMAN FOOTE, MISSIONARY AT KALAMAZOO.

*Kalamazoo, April 1, 1841.*

I reached this station on the 28th Nov. last, and the next day, the first Sunday in advent, held divine service, which was attended by a numerous, orderly, and attentive congregation. Since that time I have held the usual service of the Lord's day, with one exception, when by request I visited the destitute parish of Trinity Church, Marshall, where I preached three times and administered the Holy Communion. In addition to the usual Sunday services, have been those of Christmas eve and of Christmas day, of the Circumcision, Ash-Wednesday, a Bible-class on Monday evening, and for some part of the time a Wednesday evening lecture. A small Sunday school has been regularly held under the superintendence of our senior warden, assisted by several members of the Church as teachers. I have administered the Holy Communion but once. My reason for not administering it oftener, is the fact that our chapel has no communion table or chancel, and in other respects its arrangements are very inconvenient for the decent administration of the ordinances. The attendance during the winter has been encouragingly good. I have no fears that the Church is not gaining ground, nor that it will not continue to gain, in the estimation of the enlightened and judicious. And if she can establish herself with those who are deservedly of reputation for intelligence, sound judgment, candor, and love of truth, order and peace, she will not only by any means run, or have run, in vain. What are to be the fruits of my own humble labors, depends of course upon Him who alone giveth the increase. In sowing the seed I hope I have not withheld my hands, morning or evening, and I desire to be thankful for some indication that a portion of it has fallen on good ground and has been blessed "to the alarming of the secure, the comfort of the desponding, and the strengthening of sincere believers in the faith and virtue of the Gospel."

## INDIANA.

FROM THE REV. R. S. ADAMS, MISSIONARY AT MISHAWAKA.

*Mishawaka, March 29, 1841.*

Since my last report I have officiated regularly every Sunday. On Septuagesima Sunday the Rev. S. W. Manney of Laporte, and myself exchanged, at which time he administered the Lord's Supper to eight individuals, one of whom joined the communion of the Church on that day. An adult was on the same day admitted into the Church by Baptism.

I was informed that there was a good opening for the establishment of the church at Bristol, a village 20 miles east of this place. At the solicitation of some Episcopalians, I went there on February 27th, and on the first Monday in Lent held both morning and evening services in the school-house which was filled with an attentive and intelligent audience. A number of Episcopalians from Mottville, Michigan, were present who invited me to visit them, the next time I went to Bristol. Last Sunday I again performed divine service at Bristol, when, notwithstanding the inclement weather, a large congregation assembled. After evening service I proceeded to Mottville, where I likewise officiated for a large congregation. As soon as the service concluded, many expressed a desire that I would visit them frequently. I have determined (having the consent of the Bishop) to visit Bristol one Sunday in each month, and Mottville on the evening of the same day. There are Episcopalians at Constantine, and at White Pigeon, Michigan, and at Goshen, in this state. A missionary should be sent immediately to supply those places. At Bristol there are six communicants and at Mottville three.

The only communicant at South Bend is about to leave for Illinois. The services of the Church there are very well attended, but I yet see no fruits of my labors. I trust that those who attend have some other object in view, than merely to gratify itching ears. He who can look into the hearts, alone knows the effect my ministrations may have produced.

At this place the Church labors under considerable disadvantages. We have to meet in a school-house, which is situated a considerable distance from the village. Many who would occasionally attend her services, could a convenient room be obtained, and perhaps finally be induced to join her communion, now absent themselves wholly from her worship. The excuse of some of the Episcopalians for absenting themselves occasionally is, that the distance is too great. Could \$500 be obtained from the east, we should be enabled, with the amount which could be raised here, to erect a very decent building, and then I doubt not that we should "grow as the lily, revive as the corn, and cast forth our roots as the Lebanon."

Baptism, adults, 1 ; communicants added, 1 ; total, 6.



FROM THE REV. A. H. LAMON, MISSIONARY AT EVANSVILLE.

*New-York, April 3, 1841.*

Having obtained permission from Bishop Kemper to leave my parish for the purpose of collecting funds to aid in freeing our church from debt, I have but little to report for the last quarter. If I should succeed, by my present effort, in relieving my church from debt, we shall then doubtless get on much more prosperously.

During the last quarter I officiated but four times in Indiana, and about 24 times in other states. I have also made frequent addresses, on the subject of western missions, and have reason to believe, that in many parishes, an increased interest has been excited with reference to that department of missionary labor.

I hope that the next quarterly report will contain the gratifying news that our church has been freed from embarrassments, and that God's blessing has been still more abundantly bestowed upon our efforts.

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FROM THE REV. C. PRINDLE, MISSIONARY AT LAWRENCEBURGH.

*Lawrenceburgh, April 6, 1841.*

It has been by the consent and advice of Bishop Kemper, as well as by the advice of some brethren in the ministry whose opinions I respect, that I determined to leave Terre Haute for the station at Lawrenceburgh. My own conscience and reason approved of the course. It has however been with the greatest reluctance that I felt it my duty to leave a station so important and interesting as that of Terre Haute. In importance it is before Lawrenceburgh, and I speak the honest conviction of my judgment when I say that two or three years of prayerful, and persevering labors would be the means of permanently establishing an Episcopal Church in that place, which would in a moderate length of time, become one of the most flourishing in the state. The prospects of the Church were never so encouraging as when I left, and could I have staid there, we have every reason to believe that a lot would have been procured and a suitable church building erected this spring. But my health was failing me, and it was for this reason chiefly that the Bishop advised me to leave, and that I felt it my duty to do so. I wish the Committee to understand expressly that I regard Terre Haute as the most important station now vacant in the state. May I not urge the Committee, in behalf of the Bishop, in behalf of the people, and in behalf of the Church, to use their influence to procure for that interesting station a suitable missionary? Is there not one brother, in the seminaries or elsewhere, whose heart is so full of the love of Christ that he is willing to devote himself to the cause of his master in that portion of his vineyard? By the mercies of Christ and the love of immortal souls, I beseech any who have it in their power to exert any influence, that they suffer not that station to remain long



unsupplied. Efforts now will be doubly felt from those made six months hence. I have solicited the Rev. Mr. Johnson at Lafayette, to give them the services of a Sunday soon. I have every reason to believe that he will do it, and God willing, I shall spend one or two Sundays with them about the first of June. Thus I hope to keep up the impression in regard to the Church, which is now good.

The population of that place is about twenty-five hundred; it is a beautiful location—more so than any I have seen in the west, lying on the national road and the banks of the Wabash, which is navigable for steam-boats during three or four months of the year. An appropriation by Congress for the completion of the canal from that place to Lafayette, which latter place is already connected by canal with Lake Erie—the hope of finishing this canal to that leading from Evansville to Indianapolis, and also of improving the rapids in the Wabash so as to make it navigable for a longer season during the year, all contribute to the increase and importance of the place.

The Romanists have a fine building for worship there, though as yet their congregation is small. Four miles west they have an extensive establishment for the education of youths. The danger from this source is, that the religious character of the community is not yet formed. With respect to Romanish influence, I consider Terre Haute next in importance to Vincennes.

My closing services at Terre Haute were on the 28th of March. The average attendance at morning service was, say, fifty. In the afternoon, somewhat less. Nothing is wanting but a suitable place of worship, to more than double the congregation. When I first went there, I found three communicants, one of whom has since moved from the place. The number has however increased to six, and this will be increased again in the summer by the addition of two influential persons by removals. During the last year six infants I have baptized, and presented three candidates for confirmation. I left the Sunday school in an interesting condition, containing an average attendance of 60 scholars, and 10 teachers. There is also a good Sunday school library and a large number of Bibles, Testaments, Prayer Books, and Tracts.

The first Monday in Lent I spent in Lawrenceburgh, (which place I reached again this morning,) with a view of determining what is the Lord's will with respect to me here. The services were of an interesting nature. I baptized one adult, and two were added to the communion. A collection was made in aid of Domestic Missions amounting to \$12. Since that time, I understand that Bishop Kemper has confirmed five. It is a matter of regret that the little Church here is to be deprived of five valuable members by removals. We are glad, though, that their strength will be given to the Church in another portion of our state. I prefer saying nothing more in regard to the Church

here till I can speak definitively, from what I know. I hope the Lord will bless us—my encouragement is that our little band, I trust, is a praying one.

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WISCONSIN.

FROM THE REV. S. DAVIS, MISSIONARY AT DUCK CREEK.

*Duck Creek, March 20, 1841.*

Families, 80; number of souls 500; baptisms, infants 10, adults 4—total 14; communicants added, 7, died 2—total 97; mission school, teachers 2, scholars, male 12, female 8—total, 20.

The above statement will show that our labor is not in vain. More have been added to the communion this than any former quarter during my ministry here. The Oneidas are evidently improving in their spiritual and temporal affairs. This is a source of much encouragement. I am satisfied their advancement is far behind what it would be, however, could they be entirely free from the encroachments of unprincipled men: but this can never be until the prince of the powers of the air fails to sway his sceptre upon the hearts of the children of disobedience. The Indian must, therefore, patiently “endure all things:” thank God, it is his privilege also to hope all things. He that is with us in our solitary toils and labor is more than he that is against us; and in due season we shall reap if we faint not.

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FROM THE REV. S. DAVIS, SUPERINTENDENT OF THE GREEN-BAY MISSION.

*Green-Bay, March 20, 1841.*

With this you will receive the quarterly account of Green-Bay Mission. Matters are conducted here very satisfactorily to myself, and in a manner creditable to those who manage the affairs of the establishment. Every effort has been made to pay off the expense from the avails of the farms, but this, owing to the severity of the times, we are not able to do.

It becomes my duty to report to you the death of Mash-co-mewash, *alias* Hobart St. Stephen, an interesting lad belonging to this mission, about 14 years of age. This was not an unexpected event. His complaint was pulmonary, and he was laboring under it when received into the family. Little more was expected than the pleasure of nursing him, and thus smoothing his way down to the grave.

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FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

*Milwaukie, March 29, 1841.*

The general prospects of the Church in this place have undergone no material change since my last report. I think the parish is gradually improving, both externally and spiritually.

During the last quarter I have officiated twice each Sunday; lectured eight times; administered the Holy Communion three times, and baptized three children.

In addition to the above, I have visited and officiated in Lisbon three times, and baptized two children; in Oconomawac three times; at Baxter's Prairieville, seven times, and baptized one child. To attend these seventeen services out of my parish I have travelled four hundred miles, and a considerable portion of it on foot; the whole expense being to me but sixty-three cents. The amount of the quarterly contribution in this parish, for the Committee, is six dollars. I expect to leave here tomorrow on a visit to Connecticut, and to bring out my family, having been from home one year and ten months.

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FROM THE REV. WM. ALLANSON, MISSIONARY AT SOUTHPORT.

*Utica, March 29, 1841.*

As I have hitherto done, I continued to officiate alternately at Southport and Racine, until last month, when, in the estimation of the vestry, it became their imperious duty to proceed immediately to the erection of a small church edifice; sufficiently large, however, to contain, for a few years, their young congregation.

The church is to be 26 feet by 40, and the architecture throughout perfectly plain, so that the expenditure will not exceed some 1200 or 1300 dollars; four or five of which will be raised among ourselves; the remainder, if raised at all, will have to come from abroad. At the earnest request of the vestry, and with the consent and approbation of the Bishop, I have undertaken the task of raising the necessary amount, and I sincerely hope that I shall not be disappointed.

The building of the church has already commenced, and it is the wish of the vestry, that it may be ready for consecration at the next visitation of the Bishop, which will be in July next.

The two lots given by Mr. ——, of Buffalo, on which to erect, at some future time, a church at Racine, have been secured by the vestry, and the prospects of the Church in this place are as promising as could be reasonably anticipated.

I have only to add, that I have officiated every Sunday, with the exception of one, since I left Wisconsin, and that I have already received some donations, with a promise of others, all of which will shortly be laid before the public.

Quarterly collection from St. Matthew's church, Southport, for Domestic Missions, \$4 50.

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FROM THE REV. AARON HUMPHREY, MISSIONARY AT BELOIT.

*Beloit, March 31, 1841.*

My services have been continued in this place as was stated in my last report. And although in consequence of having no convenient place to perform public service, they have not been as often as I could have wished, there is reason to believe that my

time has not been lost; as I have had opportunity to visit people at their houses and converse with them on the subject of religion and the constitution and worship of the Church. There is in this place one adult candidate for Baptism. And by divine permission, on the approaching Easter Day I intend to administer the Holy Communion, for the first time in this village. Several new communicants are expecting to receive that Holy Sacrament.

We shall labor under great inconvenience in our efforts to build up the Church here, until we can have some place of worship under our exclusive control; which, there is reason to hope, will be the case before many months have elapsed. A sum of rising \$600 has been subscribed for the purpose of building a small house of worship. On the 26th of February we organized a church by the name of St. Paul's, and appointed a committee to superintend building the house, who propose commencing the work soon and to have it completed in the course of the ensuing summer. I am about re-commencing my services in Janesville. Although the progress of the Church here must be slow, yet I think, considering all the circumstances of the case, its prospects are as favorable as could reasonably be expected, and I am not without hope that, through the divine blessing, it will eventually be permanently established.

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ILLINOIS.

FROM THE REV. T. MINOR, TRAVELLING MISSIONARY IN THE NORTHERN PART.

*St. Charles, Kane Co., April 1, 1841.*

Pursuing my design to go where I see a prospect of doing the Church the greatest good by promoting her unity and concentrating her interest, where she can be best organized, built up and sustained, I have visited the places mentioned in my last, together with some new ones, in which exists the greatest interest for the Church, in the north part of the state, and in which her services are most required.

On Sunday, the 3d of January, I officiated once at St. Charles. On Sunday, the 10th, I officiated once at Mr. Rand's on the Des Plaines River. In the evening of the 14th I officiated in a private dwelling, in Lake Co., and the services were well attended. On Sunday the 17th, I officiated once in the courthouse in Lake Co. The mercury standing twenty-five degrees below zero, and the wind blowing a gale, but few people attended. At the same place in the evening of the 20th, I officiated, when a large and attentive congregation were present. There are six communicants, six Episcopal families, and many people inclining to the Church. I there baptized a child. It is believed that the services of the Church can be sustained at that place at least one-third of the time. Sunday the 24th, I officiated again at Mr. Rand's; the interest of the Church there is



fast increasing, there are six communicants, and 25 families who attend church. The responses are correctly made, and the chants are well sung.

The house of worship, of which mention was made in my last, will soon be finished, and then the congregation will be much increased. A clergyman may be sustained there one-third of the time. Fourteen miles to the south of that place, on Salt Creek, we have six Episcopal families, and a good Sunday school. I officiated on the evening of the 28th for a respectable congregation, who were desirous to obtain the services of a clergyman, at least one-third of the time. The three last named places, being within the space of twenty-eight miles, in a healthful climate, and containing a good society, will secure to a faithful clergyman a suitable support and a happy life. On Sunday the 31st, and on Sunday the 7th Feb., I officiated at St. Charles, devoting the intermediate week to making a general visit in the village. At the same time a parish was organized, and a resolution to build a church adopted, and about \$750 subscribed. But, since then, the annunciation of the sale of lands has caused the postponement of the building until next year. On the evening of the 10th I officiated at Napiersville, on the Dupage river, a growing village, in and about which are six Episcopal families, and the services of the Church much needed. Sunday, 14th, I officiated once in the village of Plainfield, in which are one Episcopal family, and several who are friendly. On the evening of the 15th, I officiated at Lockport, a flourishing village, where the Rev. Mr. Cornish is building up the Church. For him I officiated twice at Juliet, on Sunday the 21st, he then being at Lockport. Sunday 28th, I officiated once at Dixon's. Sunday, 7th March, I officiated twice in a Presbyterian meeting-house at Sugar Grove. I devoted the entire week to this place, by which means a parish has been organized; and a large store-house by one man, and by another a suitable lot to place it upon, have been presented to the Church, with a fair prospect of obtaining ample means to convert the store-house into a very commodious church. At that place there are ten Episcopal families, and when the church shall be finished, a large and respectable congregation will be at once secured. There I baptized two children. On Sunday the 14th, I officiated twice at Elkhorn Grove, ten miles west from Sugar Grove, for a large congregation, many of whom are inclining to the Church. There is a convenient room for church service. At these two places a clergyman may be well employed, and partially sustained. On the 16th at Grand De Tour, 7 miles above Dixon's, I preached and baptized two children; there are two Episcopal families, and a good congregation. At Rockford, religious affairs remain as they were stated in my last, except the Unitarians have organized a society. The people are disposed to sustain the Church, but if

she does not send them clergymen, they will receive such other ministers as will come to them. At Belvidere, 14 miles east of Rockford, I officiated twice on Sunday the 21st, and baptized a child. That is a rich and thriving village, and a healthy location. A court-house and an academy are building. There are six Episcopal families and a large congregation, who greatly desire the services of the Church. At Belvidere and Rockford an efficient clergyman might soon be very well sustained. At Palestine Grove, 12 miles east from Dixon's, where the Rev. Erastus De Wolf officiates once in a fortnight, the interest of the Church is gradually increasing. On Sunday the 28th, I officiated once in a Presbyterian meeting-house in the village of Batavia, on Fox River. To this place the attention of the Committee is particularly solicited; for now is a favorable time for a clergyman to come and build up the Church. There are fifty families residing in the neighborhood, five of whom are Episcopalians, and a large portion of the people are inclining to the Church. The hydraulic power of the river at this place (where several mills are now in successful operation) will soon bring in a dense population, to whom the services of the Church will be all important. In view of this, the mill company have resolved to build a church, which is now under contract to be finished by the first of August next, and which will be comely and commodious. Shall the people in the west build churches and present them to the clergy, and they still refuse, or neglect to accept of them? Shall sectarians of every description be supplied with their own ministers, and the Church have no clergymen to send out to the help of the Lord against the mighty? Will not her ministers nerve their arms to thrust the sickle into this field, now ripe for the harvest? And will not the Church exert her energies to sustain her ministers? The want of convenient places for public service, and other causes beyond my control, have too often restricted me to one service of a Sunday. But we shall soon overcome these inconveniences. These circumstances render my week-day family visits more necessary, and in this duty my time is mostly occupied. I am thankful and happy to see the prosperity of the Church, generally, as far as my acquaintance in this state extends. But we need extremely at least one clergyman, efficient and persevering, to take a part of the field assigned to me, either the Rock River county or the Fox and Des Plaine. Till then I think it is best for the interest of the Church to visit the several places mentioned as often as I can, and not confine myself to any portion of them to the exclusion of others.

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MISSOURI.

FROM THE REV. J. D. MEAD, MISSIONARY AT BOONVILLE.

*Boonville, March 23, 1841.*

The first and second Sunday after Epiphany we could not assemble for public worship—the weather being stormy and

intensely cold; but on the intermediate Sundays, by the favor of God, I have been enabled to perform divine service and preach in the morning—and in the evening, with two exceptions, to give an expository lecture on the catechism or on some portion of Scripture to the youth of the parish. There has been an increased attention, and a serious interest during the services of Lent; and I humbly trust that the good seed of God's word, though sown in weakness will be raised in power, and bring forth fruit unto eternal life. We are now looking forward with pleasing anticipations to a visit from our faithful Bishop, who proposes to come into Upper Missouri in the course of a few weeks; and his presence among us cannot fail to strengthen our hopes, and will have a favorable and lasting influence on the interest of our beloved Zion.

The prospect of building the church this spring, from the adverse state of the times, is not as cheering as we could wish, and I think we shall have to wait for a reflow of prosperity to assure us of success. However we shall keep the object steadily before us and will improve every circumstance that tends to its accomplishment. Baptism--Infant, 1.

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FROM THE REV. WM. HOMMANN, MISSIONARY AT JEFFERSON CITY.

*Jefferson City, April 1, 1841.*

Nothing of more than ordinary interest has occurred within the bounds of my mission during the last quarter. I have only to say that I have been as usual engaged without interruption in the duties of my station, preaching the word, and following it up as far as practicable in pastoral visitations. I have recently established a course of weekly instruction, in the form of an expository lecture, on Wednesday evenings; making the Sunday school scripture lesson for the ensuing Sunday the subject of remark. During the session of the legislature, we were favored with the use of the senate chamber for all our Sunday services; and with the increased accommodations there was an increased attendance on public worship. Several members of that body, I am happy to say, sat a very salutary example in their regular and devout attendance and participation in the services. The frequent demands by strangers for the Book of Common Prayer and several purchases of that valuable formulary of devotion, may be considered as an evidence that some interest was excited in behalf of our primitive and apostolic worship.

Our great desideratum at present is a church edifice. We have to take up with such rooms as we can get, and from their very limited capacity and inconvenience, many are deterred from attending worship who would otherwise be glad to do so: and thus the growth of the parish is retarded. I am happy to inform you that our vestry have resolved, by the blessing of God, and in hopes of some assistance from our more favored



christian brethren, in other places, to make a vigorous effort to provide a house of worship.

The intention is to build a house of the plainest kind, capable of accommodating at least 200 persons. Their desire is to have the funds in hand before commencing, so as to be able to finish clear of all debt. The relation which this place bears to the state of Missouri, together with the fact, that there is no house of worship in it yet completed, nor any other resident minister, must render the necessity and propriety of our having a church, as soon as possible, perfectly obvious. Any contributions for this purpose, sent to the Treasurer of the Domestic Committee, will be most thankfully acknowledged.

Lost by removal, 1; communicants, present number, 4: Sunday school teachers, 6, scholars, 40.

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### MISCELLANEOUS.

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INDEPENDENT NESTORIANS. *Continued from page 116.*

*Village of Ashetha—Attachment to the Scriptures—Strife with the Koords.*—It was about ten o'clock before I could prescribe for the numerous applicants for medical aid, though I had most of my medicines folded in separate portions, so that I could deal them out with great facility. I then proceeded up a creek which empties into the Zab at this place, and before night arrived at the village of Ashetha, or Avalanche, from the circumstance that avalanches are remarkably frequent here. The remains of some of them were still to be seen in the ravines just above the village, from which it is said they never disappear.

For some four or five miles of our road we had almost one continuous village, from which the people often came out to salute us or ask for medicine. At one village of about one hundred houses, on the side of the mountain, there were said to be no less than forty men who could read, which was regarded as a remarkably large proportion for a population of a thousand or more souls! and probably but a small part of them can read the ancient Syriac, their only written language, intelligibly.

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have found but a single Nestorian, and that one, the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes. Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions

of the Scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the Scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand, and when I told priest Ouraham of the power of the press to multiply books, his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me taking the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name, that I may have the gospels too," referring to the four gospels in the ancient Syriac which is the only portion of the Bible printed in the Nestorian character.

This priest may yet prove an efficient aid in our future efforts for the improvement of his people. His twenty years' toil in copying the few works of the Nestorian literature are beyond all commendation, when we think how small was his encouragement, and that he stood almost alone in the work. No wonder that he was deeply animated, or, I might rather say, almost electrified at the prospect of seeing a power in operation which could do his twenty years' work in a less number of days and at a far less expense than what he had paid for his paper and parchment. His style of writing with the reed was truly beautiful, and the glossy lustre such as can scarcely be equalled by type. He was very desirous to see schools established for the education of his people, and said that great numbers would attend, if one would open a school in his village.

The people here say they can bring a thousand armed men into the field; and, estimating them as one to five of the whole population, this would give five thousand souls to this single village, the largest in the mountains. About half of the people go out and spend the summer with their flocks upon the mountains, living under tabernacles of reeds and bushes, or in tents, while the remainder cultivate their gardens and follow other employments at home. In these villages, where the whole population remains through the winter, the people dwell in entire security, but they are sometimes brought into collision with their Koordish neighbors, while pasturing their flocks in their immediate neighborhood. Such was recently the case with the Nestorians of this village. While they were pasturing their flocks on one bank of the Harbor, a powerful tribe of Koords from the other side surprised them in the night and drove away about 5000 of their sheep. The Nestorians then took possession of a pass that led to the winter quarters of the Koords. The latter, finding themselves shut in where they could not long find subsistence, sent to the head chief of the Hakary tribes of Koords to get him to interfere; and this chief sent a liberal present to the patriarch to have him use his in-

fluence to get the Nestorians to relinquish their advantage. To save open hostilities and keep on good terms with the Hakary chief, the patriarch acceded to the proposition, but intimated to his people here that they might obtain redress at another time. Consequently the Nestorians suffered the Koords to return to their winter quarters taking their booty with them; and the Nestorians came back to their village. Thus stood the case when I visited them; but while I was at the patriarch's I learned that the Nestorians made an incursion into the villages of these Koords, and drove away about 4000 sheep, with mules and other property enough to make up their loss with interest; and thus the matter ended: while the Koords were taught a lesson which will add to their tales of the invincible prowess of the Nestorians of the mountains.

*Chumba—Pastoral Life—Laws and Customs.*—Oct. 22. Travelled about eight hours to Chumba on the river Zab; course east northeast over the mountains. The first range was passed without dismounting from our mules, but the second was very steep and lofty and occasioned me a long and toilsome walk. Upon the summit we passed some of the summer pasture-grounds of the Nestorians, where those who attend the flocks live in a pure invigorating atmosphere, and drink from the cool crystal streams perpetually refrigerated by the melting snows of which large banks, the remains of avalanches, still occupied the deep ravines, while the surrounding heights were glistening in their fresh wintry apparel. The inhabitants of each village have their own separate pastures, and they live in harmony with each other, and seem to regard their sojourn upon the mountain heights as the pleasantest portion of their life.

But with all the romance of their pastoral scenes and primitive patriarchal habits, it may require no ordinary share of self-denying devotedness to the cause of Christ and of love to this dear neglected flock, to enable the missionary to exchange the conveniences of civilized life for a canopy of bushes or canvass, a seat upon the earth, and a thousand nameless privations of a nomadic life. Experience alone can determine how far such an expedient will be required of the missionary in these mountainous regions; but while the permanent stations will be in the larger villages in the valleys, both health and usefulness will no doubt require missionaries occasionally to remove with the Nestorians to their *zoran* or pastures, upon the mountain heights, and beside the still waters in the higher valleys. It is such a life as the sweet psalmist of Israel often led, and why may it not now conduce, as then, to holy contemplation and converse with nature's God, and a spirit of fervid, exalted piety breathe through the bosoms of these dwellers upon the mountains.

At the foot of the first range I passed a furnace where the Nestorians were making lead from the ore, which they find in great abundance in their mines in different parts of the mountains. They also make their own powder and never depend



upon foreign resources for their ammunition. Sulphur is found in the mountains near Julamerk, and the people make their own nitre, and generally each man makes his own powder and balls, as well as his hats and shoes. Their wants are few, compared with a more artificial society, and these they supply by industry, perseverance, and frugality, with very little resort to foreign resources; and, on the whole, they are the most independent people I ever saw, in all other respects, as much as in government.

My feet and limbs almost failed me before I reached the foot of the main range which we passed; and our road then wound along through a narrow foot-path cut out of the face of perpendicular masses of rock that overhung our path as we slowly wound our way on foot, leaving my mule to follow on as fast as he could climb over the rocks which it appeared impossible for him to pass: and he finally got into the mountain torrent and wet my effects, (but fortunately without injury to my medicines, the most valuable part of my baggage,) while we passed over upon a long bare pole that answered in the room of a bridge.

The whole scene was one of the most wild and romantic that imagination could picture, and soon it became clothed in awful sublimity by the lightning's vivid flash and the roaring thunder whose almost deafening peals reverberated through the rocks and glens in fearful echoes.

We hastened on and reached our destined village in a beautiful ravine on the banks of the river Zab as the shades of evening began to gather around us. Scarcely had I got comfortably lodged in the spacious guest-chamber of the hospitable *malek*, when the clouds began to pour down torrents of rain, which continued through the night and a part of the next day and night.

My host, as his title signifies, is a prince of a tribe, or a division of the large tribe of the Te-ar-ee Nestorians, and by virtue of his office has an important influence among his people, though his office is rather advisory or paternal, than judicial or mandatory. The supreme civil, as well as ecclesiastical authority over the independent tribes is vested in the patriarch, who holds about the same relation to his people in these respects, that the high priest did among the ancient Hebrews, and their government bears a striking analogy to that primitive theocracy. The assembly of elders still convenes, but without much formality, and the avenger of blood still executes justice in capital offences, while the offender may find all the advantages of the ancient cities of refuge in their venerable churches. Excision, not only from the privileges of the Church, but even from society, is a common form of severe punishment inflicted by the patriarch, and his ban is greatly dreaded by the people. A man of high influence, living near the river on the more direct road to Lezan, is now resting under such a malediction; and in consequence of it the people hold very little intercourse

with him ; and this was the principal reason for my taking the more circuitous route by way of Ashetha.

I notice that property is left much more exposed than is common in the east, a circumstance which evinces the truth of the report that the people confide in each other's general integrity, while they have no fear of thieves from other quarters. As I noticed the fact that the houses were built at a distance of some rods from each other, while most eastern villages are very compact, the same explanation was given—we have no thieves here. This, however, can only be comparatively true ; though there is a high sense of honor which forms a better safeguard in many cases than all the sanguinary punishments of the Turks and Persians. When any one finds a lost article, for instance, he gives notice of the fact, and then retains the article till an owner comes for it, however long the interval. Cases are related of more unhappy results from the high sense of honor entertained by this people, one of which occurred in the family of my host some years since, which resulted in the death of two promising lads. One of these boys went out to cut down a valuable tree in the absence of the parents of both, who were brothers. His cousin forbade him, saying the tree belonged to his own father. But the first boy persevered, while the other went and brought out his gun and deliberately shot his cousin dead upon the spot. An indelible stain would now rest upon the family of the murdered boy, unless vengeance were satisfied according to immemorial usage ; and the bereaved father, who was the legal avenger of blood, could accept of nothing but the blood of his brother's son, and they were both buried in one grave before the setting of another sun ! Another instance is said to have occurred at a social party, where, with less of formality than is used by some of our "men of honor," A, in exchange for some supposed insult, plunged his large dagger, which every one wears at his side, into the breast of B ; upon which C, the brother of B, and the legal "avenger of blood," closed the tragical scene by laying A dead at his feet by the same weapon. But such cases must be of very uncommon occurrence ; and they are related as such by the people. The very summariness of the punishment, no doubt, deters from crime, since there is little chance to the criminal of escaping justice.

I found my host a very intelligent man for one in his circumstances, but it is quite evident that a people, so much shut out from the world, can have but a very imperfect and confused notion of what is going on in other parts of it. He had heard of steam-boats and balloons, and wished to know if it were true that the English had ships which could sail under water, or which they could render invisible to their enemies, as he had heard. I was much pleased with his desire for information, and hope we may soon be able to respond to the call which

continues to be made for books and schools—the Bible and the ability to read it. They want food for the mind.

The priest of the village often visited us and expressed a lively interest in our plans and efforts for the improvement of his people. He was trying to live a very holy life, and had therefore taken a vow corresponding to that of the Nazarites among the Jews. He ate no meat or animal food of any kind, nor even vegetable oils or milk, so that he might feed his soul by starving the body. Such instances are, however, very uncommon; and as celibacy is a part of the vow, it seems to have superseded the few convents which once existed among this people. Vows of celibacy among the females are known to exist, but the cases are very rare; and nunneries are quite unknown.

23. I find myself pleasantly employed in prescribing for the sick, and in general social and religious intercourse with the people. The situation of the village is romantic and agreeable, but it is not of the largest class, though there are others not far distant; so that we are not wanting for society. We still sit and sleep on the floor, or rather upon the coarse felt carpets laid upon the earth floor, and eat our plain fare from one large wooden bowl, and with wooden spoons and our hands. The women are social and treat us with all kindness. The former wife of my host was a sister of the patriarch, and a rare example of female education—the only one of her day, I believe—among the Nestorians. She is said to have been a superior woman, and to have exerted a very salutary influence among her people. It is encouraging to see such respect paid to the educated of this too long degraded sex among the Nestorians. A younger sister of the patriarch has followed the example, and she is said to be the only female among the mountain Nestorians who can read her Bible; while among those of the plain not one could read before our system of instruction was commenced among them. Let them become intelligent and pious, as they are frugal, active, and virtuous, and they will soon rise to influence and be a blessing and an ornament to their sex in these benighted lands.

24. About ten o'clock I left the hospitable dwelling of Malek Ishmael, who kindly sent a trusty servant to help me across the river. The bridge had been swept away, and a couple of long bare poles supplied its place, and, said my host, "Do not be afraid; get upon the back of my servant and he will carry you safe over!" I preferred to trust to my own feet, and succeeded in passing this and two more similar bridges in safety, though they vibrated most fearfully. Most of the bridges are covered with a wicker work of bushes, and though very narrow and elastic they serve for a passage to the mules trained in the country. But here the mules could not pass, and much of the road I had now to traverse along the precipitous banks of the river was too difficult for them to travel. So I had no alterna-



tive but to walk or take another road which led over the mountains to Julamerk, and consequently among the independent Koords, to whom I was unwilling to expose myself at present. Two of the hardy mountaineers accompanied me to carry my effects and medicines, and the young deacon who accompanied me from Duree was still of my party. We were six in all; and a cheerful happy party as ever traversed such wild goat-paths as led us along these rocky heights. Slight showers of rain fell at intervals and the ground was very wet, so that my hair sandals soon became soaked with water, and I travelled all day with my feet wet and chilled, but with a buoyant heart.—*Miss. Herald.*

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CHURCH OF ENGLAND MISSION AT JERUSALEM.

*History of the Mission.*—So long ago as the early part of the year 1835, the importance of making some more decided effort in behalf of the ancient people of God at Jerusalem, was deeply felt by many friends of the Society throughout the country; and, in consequence of their urgent and repeated representations, the Committee were induced to make an appeal upon this subject, which was warmly responded to and encouraged.

A correspondence was immediately commenced with the Rev. J. Nicolayson, at Jerusalem, on the subject of the best means of realizing these intentions; but it was found that much time was lost and little advancement made in the formation of plans, owing to the want of local knowledge, the peculiar difficulties of the country, and the very great uncertainty of communication at that period, between Jerusalem and this country.

On the 12th April, 1836, a Resolution was adopted (as stated in the twenty-eighth Report), inviting Mr. Nicolayson to come over to England as soon as possible to confer with the Committee, and to take measures with them for the accomplishment of the proposed plan. Mr. Nicolayson arrived in England in the month of November, and after several personal conferences with him, the Committee communicated the results in a statement which was distributed amongst the friends of the Society, and published in the "Jewish Intelligence" for January, 1837.

Mr. Nicolayson continued several months in England, assisting the Committee in the formation of their plans, and efforts were made to obtain the services of a suitable architect to accompany him to Palestine, and to undertake the superintendance of the contemplated buildings. In this, however, the Committee were unsuccessful, and Mr. Nicolayson was induced by them to yield a reluctant consent, under a conviction of the unavoidable necessity of the case, to take this arduous responsibility upon himself, until a proper person could be found to relieve him from it.

The President having been requested to make an application to His Majesty's Government to send out instructions to the British Resident at the Egyptian Court, to make an official application to the Pasha of Egypt, in behalf of the Society, for



leave to erect and hold possession of a church and suitable Mission premises at Jerusalem, the most ready attention was given to this application, and a despatch immediately addressed by Lord Palmerston to Colonel Campbell, British Consul-General and Agent in Egypt, directing him to apply in the name of his Britannic Majesty's Government for the permission required by the Society. Lord Palmerston likewise directed the President to be informed that he had sent out instructions to the Ambassador at Constantinople to support the views of the Society in case of any difficulty arising from that quarter.

In another point, which at first presented some difficulty, namely, the choice of a suitable clergyman to be at the head of the Mission, and to take charge of the proposed Church, the Committee had to acknowledge the kindness of the Lord Bishop of London, who, on application, immediately consented to admit Mr. Nicolayson to Episcopal orders, and thus fully to qualify him for holding a situation for which his long experience and the confidence of the Committee marked him out as the most suitable person.

The Committee were earnestly desirous to prepare the minds of the contributors to expect considerable difficulties, at the same time that they were fully determined to use every exertion in carrying out their plans. They were encouraged to proceed by a considerable increase of contributions and by a deep and general expression of interest, not only in this but in other countries.

Mr. Nicolayson was ordained Deacon by the Archbishop of Canterbury on the 14th March, 1837, and Priest by the Bishop of London on the following Trinity Sunday. He took leave of the Committee on the 13th June, and soon after sailed from Liverpool, with full authority to proceed with the work, and to engage such confidential and subordinate agents and workmen, as were necessary, to act under his direction. In conformity with the instructions which he had received, Mr. Nicolayson took the earliest opportunity of proceeding to Alexandria, to confer with the Consul-General, Colonel Campbell, and in a letter dated August 13, 1837, he communicated the result of his interview. Various difficulties occurred, which were successively communicated to the Committee, together with Mr. Nicolayson's suggestions as to the best mode of effecting the desired object; and up to the period of the annual meeting on the 14th May, 1838, it had not been possible to take any decided step. It had been ascertained that, owing to some peculiarities in the Turkish law, the views of the Committee could not be carried into effect in the manner first contemplated; although nothing whatever had occurred to discourage them in the general prosecution of their design, or to lessen their hopes of its ultimate accomplishment at no distant period. Mr. Nicolayson was eventually instructed to obtain and secure by the most satisfactory tenure which the condition and the existing laws of the country per-

mitted, such buildings with ground adjacent, as might serve for the temporary residence of the missionaries, and enable them to open and fit up a chapel immediately for divine service, and in future admit of such alterations, and improvements as fully to carry into effect the intentions of the Committee. They at the same time, determined to increase the number of laborers in the Mission, and lost no time in carrying this into effect. Two assistants were sent out in the beginning of the year 1838, and two more in the autumn of the same year; all of them of the house of Israel.

A sum of money, sufficient for the purchase of a printing press and fount of Hebrew types, and also for sending out a large supply of the Hebrew Scriptures for distribution in Palestine, had before this already been presented by one benevolent individual; and the Bishop of London signified his approval of the plans of the Committee, with reference to the Church and Mission at Jerusalem, by a donation of 10*l.* to this special object.

It was not until nearly the close of the year 1838, that the Committee received the long-expected information from Mr. Nicolayson, that after many delays and difficulties he had purchased two adjoining premises for the sum of 530*l.* and 240*l.* respectively, amounting, with the sum of 30*l.* for the expenses of transfer, to the total sum of 800*l.*, and that he had been under the necessity of completing this purchase in the name of Signor Hohannes, a respectable native, not having yet obtained permission to purchase in his own name.

The Committee, in approving this measure as the best that could be adopted under the circumstances of the case, transmitted their approval to Mr. Nicolayson.

The premises thus purchased, are situated on Mount Zion, exactly opposite the castle of David, near the gate of Jaffa, and on the very confines of the Jewish quarters. Its dimensions are sufficient for the erection of a church, and the requisite dwelling-houses for four missionary families.

Mr. Nicolayson was authorized by a further grant of money to proceed with the purchase of building materials, and was directed to use every means in his power to obtain permission to transfer the purchase to his own name to be held by him in trust for the society.

Until the church could be erected, a small room was set apart for a chapel, in which, on the 22d July, 1838, daily service was commenced in Hebrew, and on the Lord's day also in English, Arabic and German. A small congregation also began already to be formed, not only of the members of the Mission, but of converts on the spot, besides candidates for baptism. After the arrival of Messrs. Pieritz and Levi, discussions with the Jews took place daily in the lodgings of the missionaries as well as of the Jews, and even in the synagogues, and excited a general interest.

In the month of December, 1838, Mr. Gerstmann, who had been sent out as a medical missionary, arrived at Jerusalem, accompanied by Mr. Bergheim, as his assistant. (See the 31st Report.) The necessities of the poor suffering Jews broke through every restraint imposed upon them by the prohibition of their Rabbies, and they came for the relief which Mr. Gerstmann's medical knowledge enabled him to afford them. This furnished the most ample employment for the entire Mission, whom it brought into daily intercourse with the Jews. An earnest spirit of inquiry was promoted, and the whole Jewish population was in a state of great excitement. But the arrival of a medical missionary also brought to light the appalling sufferings of the Jews. A plan for establishing an hospital for the sick Jews at Jerusalem was in consequence presented to the Committee, and, with their sanction and concurrence, an appeal was made for this object, and several liberal contributions were received.

The Committee having been hitherto unsuccessful in their endeavors to find a suitable person to relieve Mr. Nicolayson in the conduct of the building operations, he drew out a plan for a church and Mission premises, which he was eventually authorized to carry out in the manner proposed by him. He likewise succeeded in obtaining legal permission to transfer to himself the title to the premises already purchased; and, having executed this transfer on the 24th October, 1839, he deposited in the British Cancellaria at Jerusalem, a duly-attested document, renouncing all personal claim to them, and declaring that they were held in trust for the Society. A large proportion of the materials required for future building was now also obtained and brought to the spot. A solid partition wall was erected between the Society's grounds and a mosque adjoining. The cisterns were thoroughly repaired, and a new and large one dug and built, to secure an adequate supply of water (so precious there) for the work at once, and to supply the establishment in perpetuity. A right understanding with the local authorities was effected, and measures taken for procuring such further sanction as might be needed. Every thing being thus put in train, the work was actually commenced on the 17th December, by the digging of foundations; in proceeding with which, a line of strong underground old masonry was discovered, exactly answering for foundations to a part of the proposed buildings, and lodged on the native rock, at one end thirty, and at the other twenty-four feet deep. The first stone of the new buildings was laid on the 10th of February, 1840, and by the end of March, a considerable portion of the work was raised as high as the first story. In the buildings thus erected, Mr. Nicolayson proposed to appropriate a large room for the temporary purposes of divine worship, until the contemplated church could be erected. In compliance with instructions received he set men at work to dig for the foundations of the church on the



13th April; but it was found that the soil presented such difficulty as to require more time than ordinary, and ultimately, even to make further progress for the present impossible. In the meantime, the other buildings were proceeded with, and in a communication, dated June 8, Mr. Nicolayson reported the completion of the vaulting (or roofing) of the whole lower story of the south wing.

At the annual meeting, on the 8th May, 1840, the Committee had the satisfaction to be able to state, that after having been long engaged in the endeavor to find a suitably qualified person to conduct the building operations, they had at length formed an engagement with Mr. Hillier, a gentleman practically acquainted with surveying and architecture, who, having received a professional education, had been some time engaged in the department of civil engineering, and who had long cherished an ardent desire to devote his time and talents to the work amongst the Jews. They lost no time in taking advantage of what appeared a providential interposition, and accordingly Mr. Hillier sailed on the 18th May, 1840, for Jerusalem, provided with tools and other requisites for carrying on the work more rapidly and more efficiently towards its completion.

The Committee were led to anticipate very important results from the appointment of Mr. Hillier. They were thankful to be able to release Mr. Nicolayson from secular engagements, which he had only undertaken in compliance with their own urgent request, after having in vain endeavored to obtain a suitable architect, and in which he had to encounter peculiar difficulties, both from the circumstances of the country, and the necessity which he was under of relying greatly on such assistance as he could procure on the spot.

But the sanguine expectations of the promoters of a Hebrew church at Jerusalem were destined to experience a fresh disappointment, and an unexpected trial put a stop to the execution of these new plans. Mr. Hillier reached Jerusalem in safety on the 7th July, 1840, but he had only just commenced the examination of the premises and of the building already erected, when he was seized with an illness, which in a few days terminated in his death on the 8th August, 1840.

The following extract is given from the only letter received from Mr. Hillier, after his first survey of the buildings:—

“I find that the lower story of a portion of the Mission-house has been nearly completed in the rude style of masonry generally adopted in the better class of Arab houses,—a style, which consumes a very large quantity of materials, and which I conceive it will be highly expedient to abandon, (especially in the erection of the church), on the ground of economy, convenience, and sightliness, and with a view to meeting, so far as may be practicable, the expectations of contributors.”

The commencement of hostilities between the Pasha of Egypt and the European powers, at this time rendered the

situation of the missionaries at Jerusalem exceedingly precarious, and put a complete stop to all further measures, at least for a time. The British Vice-Consul, and with him all British protection, was withdrawn. The remaining members of the Mission quitted at the same time, with the exception of Mr. Nicolayson, who determined to remain at his post, until he should receive some more decided intimation of the necessity of removal. He is now, consequently, alone at Jerusalem, and all further progress has been stopped for a time.

The Committee are led to hope, that a favorable opportunity may shortly be presented, under the blessing of an overruling Providence, for resuming their labors in the Holy City, under increased advantages. They have been all along careful to apprise their friends of the difficulties which beset them, some of which appeared almost insurmountable, but which the zealous and determined spirit manifested by the contributors to this special object encouraged them to meet. On learning that all their proceedings at Jerusalem were suspended by the war in Syria, they took that opportunity of reviewing the whole of their past measures with reference to this Mission, and concluded by adopting a Resolution on the 1st of December last, expressing "their entire resignation to the will of God, in the events of his providence, which have for the present stayed the proceedings of the Jerusalem Mission," and their determination, "in the exercise of Christian faith to await the further development of His holy will, to regulate and determine their further proceedings."

They think it highly important, however, to state what are their general views and intentions as to the course to be adopted for the future, whenever it may please God to open the way.

They are of opinion, that it would be inexpedient to proceed further with the erection of the intended buildings, until they shall have secured the services of a suitable architect or builder to take the entire charge of the work.

They hope to engage a medical missionary, of competent professional attainments, and willing to devote himself to the cause of the Jews, who, with such assistance as shall be found necessary, shall conduct the medical department of the Mission, and take proper steps for the establishment of an hospital for the reception of sick Jews whenever found practicable.

They consider that every effort should be made to put the Mission upon the most efficient footing, to engage the services of Missionaries duly qualified for such an important sphere, and to make Jerusalem the centre of extended missionary operations in Syria.

They feel the necessity of adopting more decided measures for affording relief to destitute inquirers and converts; more especially by providing employment for those who are able to work: and they hope to be able to find one or more suitable

persons to go out in charge of a printing press, the cost of which has already been defrayed by a benevolent individual.

They look forward to the re-establishment of the Mission at Jerusalem, not only with a view to promote the spiritual and temporal benefit of the resident Israelites, but in the hope of enabling the missionaries to visit other cities of Palestine and Syria, and thus to circulate the Holy Scriptures extensively, and to proclaim the Gospel of Jesus Christ. And in attempting to raise a Protestant Church in Jerusalem, which shall be seen and recognized by all "the dwellers in Jerusalem" as the house of prayer set apart for divine worship after the order of the Church of England, it is still their avowed object, as contemplated from the first, to rescue our common Christianity from the sad stain that has been cast upon it by the idolatrous superstitions of corrupt churches on the very spot consecrated by the blood of the Redeemer, memorable for the first establishment of His pure and holy doctrines, and still destined to be the grand scene of His last and universal triumph.

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## PROCEEDINGS.

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### DOMESTIC.

*April 5, 1841.—Stated Meeting.*—The Rt. Rev. Dr. Onderdonk took the chair.

James Swords, Esq., having resigned his office as Treasurer on account of ill health, to take effect on the 15th June next, his resignation was accepted, and the thanks of the Committee tendered to him for his long continued and valuable services.

The Rev. Wm. Douglass was recognized as the missionary at Tremont, Ill., instead of Alton, Ill.

The resignation of the Rev. E. B. Kellogg, as a missionary in Georgia was accepted.

The Rev. Mr. Balch was added to the Committee on Southern Missions.

*April 19.—Stated Meeting.*—The Rev. Mr. Haight was called to the chair.

The resignation of the Rev. Ashbel Steele as a missionary in Indiana, was accepted.

The Rev. Chas. Prindle was recognized as the missionary at Lawrenceburgh, Ind., instead of Terre Haute, Ind.

Maysville, Ky., was connected with Paris, Ky., as a station.

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### FOREIGN.

*April 6, 1841.—Stated Meeting.*—The Rt. Rev. Chairman present.

The clerical members recommended for appointment, as an associate with the Rev. Mr. Southgate, Dr. James Campbell, of Brockville, U. C., and reported very full and satisfactory testimonials in his behalf as peculiarly qualified for missionary labor among the Syrian Christians; whereupon Dr. Campbell was

appointed a lay member of the Mission at Mardin, having it in view to receive ordination at a future date.

A committee was appointed to confer with the Rectors of New-York and Brooklyn in reference to the adoption of further systematic efforts in their respective churches in behalf of funds for Foreign Missions.

*April 20.—Stated Meeting.*—The Rt. Rev. Chairman and Bishop Otey present.

At this meeting the following resolutions were passed in reference to the duties of the Secretary and General Agent.

1. *Resolved*, That it is expedient that the Secretary and General Agent of the Committee should devote himself, as far as practicable, for some time to come, to visiting more systematically the various parishes throughout the Church, in behalf of this department of its Missions.

2. *Resolved*, That such of the clergy as may find it convenient, be respectfully invited to accompany the Secretary and General Agent, from time to time, in short excursions, successively, and lend their aid where desired at missionary meetings, &c.

3. *Resolved*, That the visits of missionaries previous to their departure, or returning from their stations, be arranged with a view of affording to each parish, in due time, an opportunity of listening to the statements of some one or more of those employed by the Church in her Foreign Missions.

4. *Resolved*, That a correspondence be opened with the Rector of each parish, inviting more systematic contributions to the funds of this department, in order that the necessity for special appeals and circular letters may be avoided, and a regular supply of means be obtained.

5. *Resolved*, That to carry the above objects into effect and for aid in the duties of his office generally, the Secretary and General Agent be authorized to secure the assistance of a suitable person at an expense not exceeding the present appropriations of this Committee.

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## I N T E L L I G E N C E .

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MISSIONARY NOTICES (DOMESTIC).—The Rev. Ashbel Steelo has resigned his appointment as a missionary in Indiana, on account of ill health.

The Rev. E. B. Kellogg has resigned his appointment as a missionary in Georgia, and taken charge of the parish at Grahamville, S. C.

The Rev. S. R. Crane, has retired from the station at Niles, Michigan, on account of ill health.

DOMESTIC TREASURER.—James Swords, Esq., who has, since the organization of the Domestic Committee in 1835, acted as its Treasurer, (and who for several years before was the receiving agent in this city for the Society,) has been compelled by declining



health to resign his office, to take effect at the end of the missionary year, in June. The Church owes Mr. Swords a debt of gratitude for his long and devoted services.

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BISHOP POLK.—The Rt. Rev. Dr. Polk, in pursuing his visitation, was at Natchitoches, La., on the 23d of February, having since the previous intelligence from him (see p. 88,) traversed a considerable portion of the Choctaw and Chicasaw country, the inhabited parts of Texas lying on Red River, Southwestern Arkansas, and Northwestern Louisiana. The field is vast and destitute. In all this region we have but a single laborer, the Rev. Mr. Steel of Caddo, Louisiana. Bishop Polk adds, "the religious instruction of the population, when there is any, is in the hands of others, and even among these the laborers are very few. The Indian tribes, are better provided for than the whites who surround them, either in Texas or the United States. I have preached in many places as I have travelled, always to attentive congregations, and baptized many infants, and some adults; on one occasion a 'household,' comprising a gentleman, his wife and five children. In no other part of my field of labor have I seen a people of whom it may be so truly said that they are perishing for lack of knowledge. They deplore their destitution, and profess a desire to remedy it. So far as the contribution of the means of support will go, they avow a willingness to give according to their ability. But they have no one to say to them 'this is the way, walk ye in it.' They want guides, able and faithful men, who are willing to deny themselves for the work of Christ, and go forth into the wilderness to seek for the sheep of Christ 'dispersed abroad,' 'in the midst of this naughty world.' Without the efficient co-operation of such men, our mission must result in very little permanent good to the Church. The field is large and it is difficult; but I know of none which to patient and persevering energy promises a surer harvest. We must, to do any thing here with our limited supply of clergy, introduce the system of itinerating. Our missionaries must embrace several points in their field and agree to endure the hardship necessary to fill such stations. It will keep them a great deal in motion, and will force them to husband their time for study and pulpit preparation. But in this they will be subjected to nothing more than is devolved upon their Bishops, and, in pursuing it, will doubtless reap their reward."

From Natchitoches the Bishop proceeded to New Orleans, with a view of embarking for Matagorda, Texas. But learning from the Rev. Mr. Ives that the church at that place would not be ready for consecration until a month after the time first proposed, he was compelled by appointments in Alabama and Louisiana, to forego the visit for the present altogether.

On the second Sunday in Lent, he consecrated Christ church in the city of Mobile, and confirmed seventeen persons. On the Sunday following he confirmed twelve persons in Christ church, and five in St. Paul's, New-Orleans; and on the 24th of March admitted the Rev. J. J. Scott to priest's orders in Christ church, New-Orleans. He subsequently proceeded on his visitation of the peninsula between the Mississippi river and the Gulf of Mexico. In a letter, dated Bayou La Fourche, La., April 4th, 1841, he says, "I find, as I had been informed before reaching this part of the state, a field of decided usefulness for a faithful missionary. There are on this Bayou three places where he might preach and find congregations: Thibadeuxville, Napoleonville, and Donaldsonville. There are American families near all of them, but the population is chiefly Creole French."

The Bishop expected to reach home about the first of May.

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MARDIN.—APPOINTMENT OF DR. CAMPBELL.—This appointment (see Proceedings, p. 150) will cheer the hearts of those, who have watched with interest the indications of God's gracious dealings towards the Syrian Church. Dr. Campbell is preparing to depart in a few weeks for Constantinople, thence to join Mr. Southgate in the autumn at Mardin. As he comes from the English Church, unknown as yet in our communion, it is gratifying to learn that Dr. C. brings with him the most ample testimonials. He received a medical education at Edinburgh and Paris, and has practiced with much success at Brockville, U. C., for more than six years past. Having resolved latterly to devote himself to the Christian ministry, his attention has been turned to the mission among the Syrian Christians of Mesopotamia, as a field of labor where his previous acquirements would not be wholly lost—and he joins the mission at once, as a layman, looking forward to orders at a future date. With piety and a resolute purpose in regard to his peculiar mission, Dr. C. unites a well stored mind, a readiness in the acquisition of language, general reading in theology including

a thorough knowledge of Church history, and an extended acquaintance with mankind. He enters upon his missionary course in connection with our Church, having well studied his field of labor, and with an ardent attachment to the people for whose spiritual welfare he wishes to consecrate every advantage which, in the providence of God, he may possess.

The Foreign Committee having regarded the appointment of one, not previously a resident in this country or known to our Church, as involving in some respects increased responsibility, have assumed it with every reasonable hope of the happiest results in this accession to the Mardin mission. The providential offer of a physician to labor where a large portion of the people are wild mountaineers near the seat of the mission, is the earnest of a divine blessing upon the work itself. A physician at the outset may exert a most favorable influence for the gospel. The Foreign Committee have felt deeply the want of funds, and in any ordinary case might have been justified in declining an appointment until the response to their recent appeal is known. But in justice to the interests committed to them, and guided by such plain indications of the Divine will, they now feel confident in the path of duty, and urge this fresh call for the increasing means, which every such appointment must demand. When God sends the laborers, it can scarcely be that the means to sustain them in their work shall be wanting.

The Rev. Mr. Southgate expected to leave Constantinople for Mesopotamia about the middle of April.

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CHINA.—The Rev. Dr. Boone writes from Macao, (Jan. 4,) that he had derived decided benefit from the cold weather enjoyed at that place. He had become impressed with the importance of removing the mission to Macao; and acting under the sanction of previous instructions, would at an early date be prepared to decide upon a measure so important to its future prospects. "I feel satisfied," says Dr. B., "that now is the time for many of our young men to come out, if our Church desires to do something for the blessed Saviour, when He throws open this empire to those who in patience and faith have been waiting his coming. It should be remembered that we are altogether unprepared for such a mercy, having but one individual (and he in feeble health) ready to meet a call which would demand tens of those who, at least, could make known their wants to a native; and probably none else could be per-

mitted (under the most favorable circumstances we can ever imagine) to enter the empire."

ATHENS.—The Rev. Mr. Hill is about to visit the United States after an absence of more than ten years. He may be expected to reach this country early in June.

HONOLULU.—The Foreign Committee, considering the application for a missionary chaplain, as one having peculiar claims, determined so far to accede to it, as to insure the payment of one half of the annual expense for a given period, provided the use of the chapel and dwelling house, erected by the American Seamen's Friend Society, could be procured; and \$150 per annum for three years have already been pledged by two individuals for the support of such a missionary. That Society, however, having recently appointed a chaplain for that port, no further steps will be taken by the Committee.

MISSIONARY EFFORTS IN SUNDAY SCHOOLS.—In many instances, the pupils in our Sunday schools have been encouraged to raise by small but frequent contributions, sums for missionary objects. Sometimes a Sunday school library in the west has been purchased, then one or more pupils, at Athens or Cape Palmas, have been supported. The results have been most happy, and the interest manifested in these works of benevolence truly encouraging to rectors and teachers. One correspondent on transmitting the contributions of a single class for the support of a pupil at the African Mission, adds, "I am convinced that the Missionary cause might be much promoted in prayer, spirit, and money, among the rising generation if suitable means were put in operation. Oh, how many schools in our land, each comprising hearts, who may in the good providence of God, be our future heralds of the cross in this and heathen lands! And what is done in a proper manner to enlist them in the Missionary enterprise?" In one school such has been the interest, that a number of pupils (now amounting to eleven) have for several years been supported at the African Mission.\* A letter recently addressed to the Mission from this school, after stating the particulars, adds, "The plan of supporting children at the Mission schools is one which interests young persons and children, and the very youngest of our scholars

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\* The sum now paid by this Sunday School is \$220 per annum.



can comprehend the advantages of it. Arrangements are now making among some of our scholars for the support of one or two more children at your station, and it is to be hoped that this plan may be extended among other Sunday schools, so that a large aggregate amount may accrue to all our Foreign Missions from this source." The examples thus given, and many more might be added, are commended to the more extensive consideration of those who desire that the youth in Sunday schools should early engage in habits of benevolence and self-denial, and realize that the gospel which is taught them is of sufficient value to be communicated to others destitute of its blessings.

ANNUAL MEETING OF THE BOARD, JUNE 16.—The Rev. A. H. Vinton, rector of Grace Church, Providence, is the substitute for the Preacher of the Annual Sermon—the Rt. Rev. Dr. Elliott.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th March to 15th of April, 1841.*

DIOCESE OF MAINE.		
Augusta, St. Mark's Ch., (a missionary station,) - - -		\$16 00— 16 00
DIOCESE OF VERMONT.		
Middlebury, St. Stephen's Church, - - - - -		13 29— 13 29
DIOCESE OF RHODE ISLAND.		
North Providence, St. Paul's Church, - - - - -		20 00
Westerly, Christ Church, - - - - -		15 00— 35 00
DIOCESE OF CONNECTICUT.		
Bethany, Christ Church, - - - - -		1 00
Middletown, Christ Ch., Fem. M. Soc., for New-Albany, \$5; S. school, for do., \$4, - - - - -		9 00
Monroe, St. Peter's Ch., Missionary Association, - - -		17 85
New-Haven, Trinity Ch., } St. Paul's Chapel, } for New-Albany, - - -		50 00
Newtown, Trinity Ch., thank offering of a lady, - - -		2 00
Plymouth, (East) St. Matthew's Ch., - - - - -		8 00
Watertown, Christ Church, - - - - -		32 52—120 37
DIOCESE OF NEW-YORK.		
New-York, Christ Ch., Fem. Mite Soc., \$50; collection, \$50, -		100 00
St. Clement's Ch., for New-Albany, - - - - -		2 00
St. Paul's Church, - - - - -		5 00
Church of the Nativity, - - - - -		5 30
Young Men's Aux. Edu. and Miss. Soc., - - - - -		375 00
Newtown, St. James' Church, - - - - -		12 50
Schenectady, St. George's Church, - - - - -		50 00
Walden, St. Andrew's Church, - - - - -		6 76
Individuals, "a friend," \$1; family mite box, \$2 27, - - -		3 27—559 53
DIOCESE OF NEW-JERSEY.		
Berkley, St. Peter's Church, - - - - -		1 50
Chew's Landing, St. John's Church, - - - - -		3 50
Newark, Trinity Ch., \$5; for Bishop Chase, \$5, - - - - -		10 00
Newtown, Christ Church, - - - - -		10 00
Trenton, St. Michael's Church, - - - - -		32 00— 57 00

## DIOCESE OF PENNSYLVANIA.

Bristol, St. James' Church, - - - - -	10 75
Carlisle, St. John's Church, - - - - -	15 00
Churchtown, Bangor Church, - - - - -	23 00
Philadelphia, St. James' Ch., Miss. Association, for Evansville, Ind., \$100; for Southport, Wis., \$50,	150 00
St. Peter's Ch., part of collection, - - - - -	240 00
Individual, Mrs. Eliza Beirne, - - - - -	5 00—448 75

## DIOCESE OF MARYLAND.

Ann-Arundel Co., All Hallow's Parish, - - - - -	10 00
Charles County, ——— Church, - - - - -	5 62
Dorchester Co., Cambridge, Christ Church, - - - - -	14 00
Frederick Co., Frederick, All Saints' Ch., for Bp. Kemper,	10 00— 39 62

## DIOCESE OF VIRGINIA.

Accomac Co., St. George's Church, - - - - -	10 00
Kanawha Co., Kanawha Parish, - - - - -	7 00
Spottsylvania Co., Fredericksburgh, St. George's Church, -	17 68— 34 68

## DIOCESE OF SOUTH CAROLINA.

Beaufort, St. Helena Church, - - - - -	10 00
Camden, Grace Church, - - - - -	20 00
Charleston, St. Michael's Church, - - - - -	72 00
St. Peter's Church, - - - - -	170 00
Monthly Missionary Lecture, - - - - -	21 75
Cleremont, (Statesburg,) ——— Church, - - - - -	95 00
Pe Dee, Prince Frederick Church, - - - - -	40 00
Prince William Parish, - - - - -	5 00—433 75

## DIOCESE OF GEORGIA.

"Georgia," - - - - -	43 00— 43 00
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## DIOCESE OF FLORIDA.

Apalachicola, Trinity Church, (a missionary station,) - - -	30 00
Jacksonville, Trinity Church, (a missionary station,) - - -	7 00 —37 00

## DIOCESE OF OHIO.

Springfield, All Souls' Church, (a missionary station,) - - -	4 38
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## DIOCESE OF MICHIGAN.

Detroit, St. Paul's Church, - - - - -	6 00
Dexter, St. James' Church, (a missionary station,) - - - - -	1 81— 7 81

## DIOCESE OF INDIANA.

Laporte, ——— Church, (a missionary station,) - - - - -	2 45
Lawrenceburgh, Christ Ch., (a miss. station,) collection, \$12; Mr. Gibson, \$7, - - - - -	19 00— 21 45

## DIOCESE OF ILLINOIS.

Alton, St. Paul's Ch., (a missionary station,) - - - - -	6 63
Carrolton, (part of a missionary station,) - - - - -	6 00
Chicago, St. James' Church, - - - - -	22 00
Jerseyville, (part of a missionary station,) - - - - -	5 00
Juliet, Christ Ch., (a missionary station,) - - - - -	6 75
Piazza Creek, (part of a missionary station,) - - - - -	2 25— 48 63

## WISCONSIN.

Green Bay Mission, (a missionary station,) - - - - -	10 00
Milwaukie, St. Paul's Ch., (a missionary station,) - - - - -	6 00
Prairie du Chien, Trinity Ch., (a missionary station,) - - -	44 50
Southport, St. Matthew's Ch., (a missionary station,) - - -	4 56
From the legacy of Marie Louise Powell, \$100; do., for Indian missions, \$100, - - - - -	200 00—265 06

\$2,185 32

Total contribution since June 15, 1840, - - - \$22,783 06

Total payments since June 15, 1840, - - - 26,011 59

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from March 15th to April 15th, 1841.*

## MAINE.

Portland, St. Stephen's Church, for Africa, - - - - -	30 00— 30 00
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## MASSACHUSETTS.

Boston, Grace Ch., Sunday school, weekly contributions for support of 11 children at Mission school in Africa, bal. in full (at \$20 each,) to 1842, \$50; R. Farley, \$50, - - - - -	100 00
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Boston, St. Matthew's Church, - - - - -	5 00
St. Paul's Ch., Miss. Assoc., \$187 96; a member, \$10,	197 96
Rev. E. M. P. Wells, \$200, for Palestine, (in all \$951 90)	200 00
Marblehead, St. Michael's Church, - - - - -	20 00
Pittsfield, Edward A. Newton, Esq., annual contribution, -	250 00—772 96
RHODE ISLAND.	
Bristol, St. Michael's Ch., Fem. Miss. Soc., \$10; S. school,	
\$10; E. B., \$1; A. D. W., 25 cts., all, for Africa, - - -	21 25
Newport, Zion Ch., Juvenile Sew. Soc. for school at Athens,	10 00
Pawtucket, St. Paul's Church, (one half) - - - - -	20 00
Westerly, Christ's Church, for C. Palmas, (one half,) - -	15 00— 66 25
CONNECTICUT.	
Monroe, St. Peter's Church, - - - - -	13 15
Watertown, Christ's Church, \$34 77; Africa, \$7 71, - - -	42 48— 55 63
NEW-YORK.	
New-York, St. Mark's Ch., in the Bowery, annual collection,	143 00
Grace Ch., a Lady, for Africa, - - - - -	20 00
Young Men's Education and Miss. Soc. on acct. of	
annual pledge of \$500, for sal. of Rev. D. Savage,	375 00
"For Foreign Missions," \$10; a Lady, \$3; a Lady,	
\$5; a Widow's mite for Sandwich Islands, \$1;	
a Lady, \$20, - - - - -	39 00
Newtown, L. I., St. James' Ch., (one half) - - - - -	12 50
Plattsburg, Trinity Ch., Easter off'gs, \$14; Mrs. Haile, \$3,	17 00
Troy, St. Paul's Ch., Easter offerings, - - - - -	140 93
Walden, St. Andrew's Ch., - - - - -	4 32—751 75
NEW-JERSEY.	
Berkley, St. Peter's Ch., (one half) - - - - -	1 50
Chew's Landing, St. John's Ch., (one half) - - - - -	3 50
Jersey City, St. Mathew's Ch., a member, - - - - -	5 00— 10 00
PENNSYLVANIA.	
Bristol, Mrs. Ludlam, - - - - -	10 75
Philadelphia, St. Paul's Ch., Male S. School, for educating Jas.	
May at Cape Palmas, in part, \$13 50; a Lady, \$5;	
Miss. Concert, \$54 60, (March 1,) - - - - -	73 10
St. Peter's Ch., coll. for 1841, - - - - -	50 00
Rockdale, Calvary Ch., Miss. Assoc. - - - - -	35 00
Spring Grove Forge, Sunday School, for schools in Africa, -	5 00—173 85
VIRGINIA.	
Accomack, St. George's Parish, - - - - -	27 00
Berkley Co., bequest of the late Miss Sarah Bedinger, - - -	20 00
Fredericksburg, St. George's Ch., weekly off'gs. \$10; Africa, \$20,	30 00
Petersburgh, St. Paul's Ch., Bristol Parish, - - - - -	75 00
Richmond, Mrs. Gibson, - - - - -	5 00—157 00
SOUTH-CAROLINA.	
Beaufort, St. Helena's Ch., class in S. S. for Africa, \$5; Mr. John	
J. Smith, \$10, - - - - -	15 00
Charleston, St. Michael's Ch. off'gs. - - - - -	18 00
St. Stephen's Chapel, proceeds of Miss. lecture, - - -	11 36
Prince William's Parish, for Africa, \$15; Rev. B. C.	
Webb, for do. \$15, - - - - -	30 00
Columbia, Trinity Ch., Ladies' Society, for China, - - -	30 00—104 36
GEORGIA.	
Savannah, Savannah African Miss. Soc. for C. Palmas, -	100 00
Female Chinese Miss. Soc., for China, - - - - -	212 00—312 00
OHIO.	
Chillicothe, St. Paul's Ch., Ladies' Sewing Soc., Africa, -	10 00
Columbus, Trinity Ch., Ladies' Bible Soc., for Bibles for Africa,	36 75
Delaware, St. Peter's Ch., Ladies' Miss. Soc., - - - - -	7 25
Gambier, Harcourt Parish, J. S. Sawyer, - - - - -	1 00— 55 00
ALABAMA.	
Huntsville, Mrs. Eliza Beirne, - - - - -	5 00— 5 00
WISCONSIN.	
Prairie du Chien, Fort Crawford, a member of the church, -	5 00— 5 00

(Total receipts, since 15th June, \$15,260 67.)

\$2,498 80

N. B. Granted by the Female Prayer Book Society of Philadelphia, 200 12mo. Prayer Books for Texas, and one quarto for reading desk.

Acknowledged by the Treasurer, May, 1840, but omitted in his statement in the Spirit of Missions, \$1, being from Boston Mass., the legacy of a friend deceased, who saved it out of her penury and consecrated it by her prayers to that cause which laid near her heart.





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